

Periodic Golden History of Islamic Conquests

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُهُ

Atlas of The ISLAMIC *Conquests*

From the Caliphate of Abu Baker to
the height of Ottoman Caliphate

From Central Asia to Morocco, Spain
and Central Europe

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A Brief View of the Islamic Conquests

1

THE CONQUESTS OF THE EAST

The Expeditions of Khālīd Ibn Al-Walīd (رضي الله عنه):

Abu Bakr (رضي الله عنه) sent the commander, Khālīd Ibn Al-Walīd (رضي الله عنه) to Iraq, at the head of 18,000 men and he defeated the Magian Persians and their allies from among the Arabs of Al-Hīrah^[1] and Al-Jazīrah. Al-Hīrah with its fort fell at his hands, then he began to clear all the areas lying to the west of Euphrates of Persian forces and he won fifteen battles. Before he could march to Al-Madā'in (Ctesiphon), operations in Syria required that he go there, so Abu Bakr wrote to him; ordering him to proceed to Syria with half of his army in the month of Safar 13 AH (April 634 CE) and to leave Muthanna Ibn Hārithah in command of the other half of the army in Irāq. Muthanna vanquished an army of ten thousand Persians in Bābil (Babylon) at the end of Rabī' Al-Awwal 13 AH (end of May, 634 CE).



The remains of Babylon (Iraq)

The Expeditions of Abu 'Ubaid Ibn Mas'ūd Ath-Thaqafi:

When Abu Bakr died, 'Umar succeeded as the Caliph; he prepared the second expedition, which was led by Abu 'Ubaid Ibn Mas'ūd Ath-Thaqafi. He defeated the Persians at An Namāriq^[2] on the 8th

[1] **Al-Hīrah:** An ancient city located south of Al-Kūfah in south-central Iraq. The first historical Arab kingdom outside Arabia, Al-Hīrah (4th-7th centuries of the Christian Era), in southern Irāq, was a vassal state of the Sassanids, whom it helped in containing the nomadic Arabs to the south. Al-Hīrah was either Christian or strongly influenced by Christianity. (Translator)

[2] **Namāriq:** It is a place near Kūfah, Iraq. Muthanna bin Hārithah Shaibāni (رضي الله عنه) mentions about the arrival of the Muslim army and the conquest of Namāriq in the following verse:

إِلَى النَّخْلَاتِ السَّمَرِ فَوْقَ النَّارِقِ

غَلَبْنَا عَلَى خَفَّانَ بَيْدًا مُشِيحَةً

“We conquered the plain of Shīh grass which is spread to the thick gardens of dates above Namāriq”.

(Mu'jam-Al-Buldān: 5/304)



Map No: 7

Invasion of Khalid bin Walid and 'Iy'ad bin Ghanm on Iraq

1. **Dhāt As-Salāsīl** (Battle of Chains), in Muharram 12 AH (March-April 633 CE) at Kāzimah^[1], in which the Persian army, led by Hormuz was routed and Hormuz was killed by Khālīd (ﷺ). The Emperor, Shīrwaiḥ sent reinforcements, but they did not reach Hormuz and the news of the Persian defeat was conveyed to them while they were at Madhār.
2. **Madhār**, on the 1st of Safar, 12 AH (17th April, 633 CE) approximately: The leader of the Persian force was Qārin Ibn Qaryānis, who was killed by Khālīd (ﷺ) and he routed his army, killing more than thirty thousand men.
3. **Madā'in** (Ctesiphon): Another army was sent under the command of Andruzgar and a second force followed them, commanded by Behman Jadawaiḥ. Andruzgar marched on until he reached Walajah, while Behman marched to the centre of Iraq, with the intention of surrounding Khālīd (ﷺ) at Al-Madhār; but he raced to the lower Tigris region and then to the desert, employing the tactics of ambush and successfully annihilating Andruzgar and his army and those of the Bedouins of Banu Bakr Ibn Wā'il who had joined up with him. (Map 8)
4. Behman sent an advance force commanded by Jābān to **Ullais**, but Khālīd (ﷺ) spotted them while they were eating and swept them away on the 25th of Safar, 12 AH (6th May, 633 CE).
5. Then Khālīd (ﷺ) marched to **Amghīshiyā**, which was a large city; its inhabitants had supported the Persians, so he destroyed it on the 28th of Safar, 12 AH (14th May, 633 CE).

Kāzimah (كاظمه): It is a site near Al-Jahrā' (الجـراء), on the Gulf of Kuwait. (*Atlas al-Ālam*)

2

KHĀLID IBN WALĪD'S MILITARY OPERATIONS IN IRAQ

Salient Features of Khālīd Ibn Walīd's Campaigns:

1. All of the previous invasions of Iraq came from the north, from the direction of Al-Jazīrah; such as the invasion of Alexander the Great and the wars with Byzantine Empire. For this reason, the Persians' strong forts were concentrated in the north, such as Tikrīt, Mawsil (Mosul), Nineveh and Qarqīsiyā'.
As for Khālīd's campaign, it was the first to attack Iraq from the south; this was because, before Islam, there were no military forts or camps in the south, so Khālīd's campaign was a complete strategic surprise to the Persians.
2. Khālīd (رضي الله عنه) also depended on the element of tactical surprise; for instance when he mobilised his forces before the Persians had realised it, so that he was able to catch them unawares; or when he prepared an ambush, by means of which he was able to defeat their army in Walajah; or when he crossed the trench at Anbār by filling it with the carcasses of lean camels; or when he captured 'Uqqah Ibn Abi 'Uqqah, after defeating him in single combat at 'Ain Al-Tamr; or when he attacked Al-Musayyakh and Zumail by night.
3. Khālīd (رضي الله عنه) never neglected the safety of the expeditionary force and he used to entice the Persian forces to fight with him at the edge of the desert so that he would avoid obstacles caused by rivers. He would send out a strong, rapid advance cavalry force and he would protect his back with a rearguard. He would take care to clear whatever was to his right as he advanced, whereas as for as his left flank was concerned, the vast desert lay there, so there was no danger from that direction.
4. Khālīd (رضي الله عنه) had a highly effective intelligence corps, which had been set up by Muthanna Ibn Harithah (رضي الله عنه) and so his plans were based on previously received data and information from the combat zone.
5. Khālīd (رضي الله عنه) would seize the initiative; he always went on the offensive, selecting the weak points in his opponent's defense. He would conceive his plan and carry out the action and leave his confused enemy to respond to it; so that the Persians were unable to do anything except the strategy of the powerless, which is to immediately encounter the enemy, thus losing the ability to choose the place and also to select the time.
6. Khālīd (رضي الله عنه) possessed an outstanding ability to mobilise his troops and the flexibility to march them wherever they were needed.
7. Khālīd (رضي الله عنه) utilised each success in order to achieve another success, for he realised that each



In the Name of Allah the Most Gracious, the Most Merciful.

Dedication

To every Muslim, man or woman, living in this period of seditions and turbulence, in any corner of the world, who tries to follow the foot prints of the rightly-guided predecessors and upholds the banner of Islam and struggles for the renaissance of the Muslim Ummah and restoration of its past splendour.

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PART ONE

Chapter 1

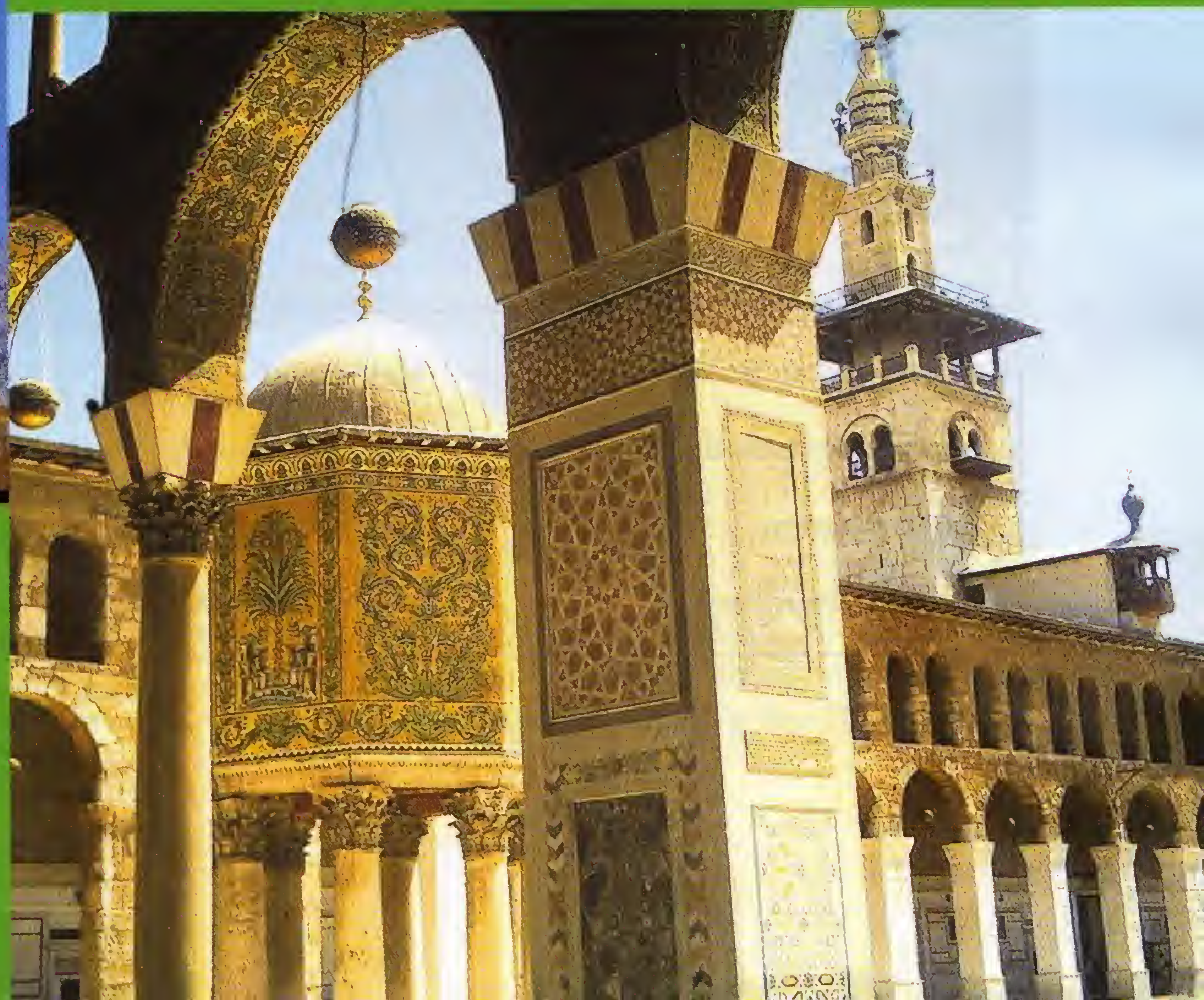
The Islamic Conquests: Their Nature and Their Development

Chapter 2

A Brief View of the Islamic Conquests

Chapter 3

The Arabian Peninsula



THE ISLAMIC CONQUESTS: THEIR NATURE AND THEIR DEVELOPMENT

The Nature of the Undertaking of the Conquests:

Islam does not require Muslims to impose their Religion on others by force of arms, but it has enjoined upon them the obligation to convey it to the people, to explain it to them and to call them to it, with wisdom and good counsel. After that, people are completely free to do as they choose. But the rulers of the Muslims' neighbours – the Empires of Persia and Constantinople (Byzantium)^[1] – claimed to be gods and refused this.

Sassanid Empire of Persia: The Persians were Magians, who were lax in their ideas and their beliefs, permitting marriage to sisters and mothers, without any prohibitions in this matter. They did not permit the burial of the dead; instead, they left their dead to be torn to pieces by predatory birds. They did not allow repentance unless it was accepted by the *Mūbad*^[2] – a man of the religion – and they could never accept that Islam should be a rival to it. It had a rigid caste system and arrogant and haughty rulers, who were the kings, while their people were slaves. Islam, on the other hand, is a religion of equality among men, it declares that an Arab has no superiority over a non-Arab, and that the only matter which makes one superior to another is his/her level of piety, so what effect would it have if the door of calling (to Islam) was opened in Persia and its territories?



Zoroastrian's Tower of Silence (Yazd, Iran)
where dead bodies were kept

[1] **Byzantine Empire:** The empire in SE Europe and Asia Minor formed from the eastern part of the Roman Empire (cf. Eastern Empire). The Roman Empire was divided in 395 CE by the Emperor Theodosius. Constantinople became the capital of the Eastern Roman Empire. Justinian (527-65 CE) reconquered North Africa and a part of Italy. It ended in 1453 CE.

[2] **Mūbad (also Maubad) or Mughbad (مغبد):** The chief of Mughān (مغان, 'Mogs' in English); Mugh or Mog is a religious scholar of the Persians or a judge of the Magians. The plural of Mūbad is Mubadān which is called mopat or magopat in English. 'Mūbad Mūbadān' ('Magopatan Magopat' in English) is the chief of all the Mūbadān. (*Farhang-i-Fārsi 'Amīd*)